

**A sermon of
the sacramēt
of the aulter**

made by a famous doctoure
called Fryderyke Raulea
in Almayne and lately
out of latyn trans-
late into en-
glish by
John More.

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**Iohn More to the
chrysten reader.**

It happened me
but late good chry-
sten reader, to re-
ceyue and reade in
a booke of a ver-
tuouse connynge man called
Fryderyk Aulsea, a booke of
sermones, surely meruelouse
mete for the season. For as
lenton is a tyme (wherof our
saupour Chyste hym selfe
sheweth vs then sample) that
ought especyally to be spent
in fastynge, dypne seruyce,
and sermones: so shall not (I
thynke) a man lyghtly fynde
many sermones made of late,
more frutefull and godly, than
I fynde many of hys in that
one

one booke. Dyuers wherof
after I had onys perused &
redde/and that they so specy-
ally well lyked me, that I de-
termyned vtterly wyth my
selfe to translate into sure
tongue some one (so mo the
shortnesse of tyme wolde not
suffer before thys instat feait
of Easter so nere commynge
vppon before the booke came
to my hand) but when I had
so determyned, then faced I
wyth all those as doth some
ponge lewde scatterloue that
went a woynge / whyche ha-
uyng the choyse of dyuerse,
so indifferently and therwith
so well lyked the euerychone,
that wottynge not whyche to
chose fayn wold wedde them
all, and is fory that he maye
a ii. wedde

wedde but one. So I, though
bothe I lyked the tother no
lesse then thys, and as fayne
wolde haue translated them
all as thys one: yet syns I
coude not do any mo in the
tyme / vppon consyderacyon
that thys sermon most agre-
ed wyth thys blessed feast of
Easter at hande, as beyng
grounded vppon these wor-
des *Hec facite in mei commemoratio-
nem*, I left the rest and choyse
me thys to tyme. whiche yet
faynely I wolde myche rather
haue wysshed to haue be trans-
lated by some other, that bet-
ter coude haue handled it.
For who had ben able as wel
to haue sette it forth in oure
tongue & as lyuely as Maister
hath done it in y^e laten, shoulde
haue

haue done a thyng very woꝛ-
thy prayse. But for as myche
as that perfeccyō in lernynge
and eloquence, neyther is in
me, no skant can in so yonge
a man be lokyd for: ¶

I muste humbly requyre
you all good chry-

sten readers, to

accepte my

good

wyl, and

take thys worke

in good

worsh.



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Hoc facite in mei commemorationem.

Do ye this in the remem-
brance of me.



So ofte as
I speke vn-
to you of
the worde
of god my
well belo-
ued bre-

therne, & in the meane whyle
cōsyder the state of our tyme,
and condycyon of men: so of-
ten I sorowefully sygh & am
sycke, bycause I perceyue
(which I am ryght sorow to se)
that these wordes of saynte
Paule, no lesse trewly then
sorowfully, may be verifeyed
in vs: we be they, whome
thendes of the worlde is come
to.

1. Cori. 10

to. In whose miserable tyme,
all those thynges now happe
hepyd on in a nothers necke,
whych the our lorde Jesu Cryst *Math. 24*
the very trewth, both earnestly *Mat. 134*
and truely shewed shold come *Luce. 210*
in the ende of the world. For as
to leue spekynge at this tyme,
of the horrible warres & ba-
tayls that be at these dayes
thorough out chrystendome,
ye and amonges them to, whi-
che as beyng oure chiefe hed-
des and rulers vnder Cryste
here on erth, oughte to lyue
mooste in reste and peace, and
also of the innumerable cōta-
gyons and dedely dysseases
that reygne, and specially of
the great pestilence in Germa-
ny, besydes the sharpe and
cruell famine with such other
lyke

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lyke myschynces: who seeth
not euidently & vnderstandes
not, that this is euen the last
ende of the worlde, in whych
as crist hym selfe prophec-
ed, Iniquyte hath begonne to
habound, and many menues
charyte waxe colde / so that
were yt not for y electes, there
shold be no fithre safe, for as
myche as yt were possyble,
the chosen people selfe y lyue
now at this daye, myght seme
to be seduced from the trewe
catholyque fayth of Chyrste:
syns now I say I se, not al-
lodely nacyon agaynst naci-
on, realme agaynst realme,
or house agaynst house, but
eue the fathers agaynst the
chylde, the chylde ag-
aynst the fathers, & one
brother

brother wyth great cruelty to
arise agaynst the other. which
thyng surely, ye were yt but
for this cause greueth me ve-
ry myche, for that I perceyue
those clene departed from cha-
rpte, stryvinge wythin theym-
selves, persecutynge one a no-
ther as mortall enymyes,
shamefully ragynge eche a-
gaynst other, even as agaynst
theyr vttermost dedely aduer-
sarjes, whyche be not onely
bretherne, as beyng created
of on eternall father, but also
brethern thorough grace and
fayth, and named the childzen
of god, whome (as saynte
Paule sayth) syns they be of
one housholde fayth, oughte
specially to be frēdes, and one
of them gladde to do for a no-
b ther

Galat. 6.

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ther / whome I say Criste our
lorde & gentyll redeimer in so
farforth hath exhorted vnto
a mutuall charyte, shewing it
as a thyng so necessary, that
wythout that they can not be
knownen for his dyscyples, or
Iohann. 13. by any other meanes then by
that mutual charite, decerned
from infydeles, that he sayth
amongest other thynges, I
geue you a newe commaunde-
ment that you loue on a no-
ther: & as I haue loued you,
Iohann. 15. so loue you betwene your selfs:
By this shall all men knowe
you be my dyscyples, yf you
haue loue amongst you:
This is my pcepte, to loue
eche other as I haue loued
you. And agayn: This I co-
maunde you to loue to geither
as

as my father hath loued me,
so haue I loued you: Abide
you in my loue. But howe lo-
ued Chyyst vs: Surely so as
hym selfe sayth, that he losse
hys lyfe for oure sake, then
whyche kynde of loue no
man can haue a greater.

whyche also thapostles recy: 1. Cor. 4.

teth almoste in euery place: Tesso. 5.

Of whyche trewly ineffable 1. Iohn. 3.

loue towarde vs (his owne) G. 4.

he hath left behynde hym an
inspekable token, testymony,

all, and perpetual memo:yal,

in that he gaue him selfe to be

eaten of vs, made therby both

the feaste and the geste bothe

swayne. As the prophete Da

uid sayde: Our most mercy: Psalm. 110

full & pytyful lord hath made

a remembraunce of his meruay-

b ii. les,

les, and hath geuen meate to
theym that dzeded hym. For
why our lord Jesu Cryst, in-
stytutynge this hygh excellent
& wonderfull holy sacrament,
gaue fode to those that dzeded
hym/ and for pytye he had on
vs, lefte that sacrament vnto
vs, as a memoypall & remem-
braunce, not onely of y^e offering
of hym self for our sake vpon
the crosse, & also gaue him self
as meate to all suche as wor-
shyppe hym, dzeded hym, loue
him, & honoured him (as saint
Paule sayth: Do you this as
ofte as you drynke yt in the re-
membraunce of me/for as oft
as you shall eate thys brede
and drynke of thys cuppe,
you shall shewe the dethe of
our lord tyll he come) but al
so left

1. Cor. 11

so left this blessed sacrament
vnto vs, for a memoꝝpall and
remembraunce of his inspeka-
ble loue toward vs / by which
loue he was broughte for our
sakes, to the most bitter crosse
& shamfull deth, in whych he
myght be wyth vs as he was
befoze in y^e sacrament, accor-
dyng to his owne pꝛomysse where
he sayth: And lo I am wyth
you for euer euen to the woꝛl-
des ende. whych e all though
yt may be vnderstanden of y^e
maner of pꝛesence, by whych
he is euer pꝛesent wyth vs by
his powꝛe, grace, and dyuine
maiesty: yet semeth it moꝛe
lykely he ment of the sacramē-
tall pꝛesence, syng hys dyscy-
ples knewe well inough he
sholde neuer be from them as
b iii. concer

Math vi
time.

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Joh. 6.

Exod. 16.

Joh. 6.

concernynge the former pre-
sence/ but they were not i lyke
wyle sure of hys presence in
that sacrament/ whyche in so
farforth was harde to be bele-
ued and perceued, y many
of hys dyscyples went backe
and went no more wyth hym.
And therfore oure sauour
Criste fyrst to fulfyll the fy-
gure of scripture, gaue hym
selfe mete to vs. Surely that
fygure was manna, gyuen
from heuyn to the chylderne
of Israell, wyth whyche they
were fedde. xl. yere in deserte.
Criste the interpretour, who
sayth, Truly truly I tell
you it was not that Moyses
gaue you the brede out of he-
uyn, but my father gyueth
you the trew brede out of he-
uyn.

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yn. I am the brede of lyfe,
your forefathers hath eatyn
mana in deserte and be dede :
This is brede descendynge
fro heuyn, so that who eateth
hereof shall not dye. wherby
it well appereth that manna
in deserte was but a shadowe
and fygure of the very mana,
that is to witte, of the body of
Jesu Cryst to be gyuen to vs
to eate / yth also thapostell
wyteth that thyng and the
history therof, but as a figure
of that whyche after was to
be fulfilled. Secondely he
gaue hym self meate vnto vs
to accomplishe in dede that
he promysed by worde / which
god wold haue so sure and so
trewe, that he sayth, Heuyn
and erth shall passe, but not
my

1. Cor. 10

Mat. 24

Marc. 13

Luc. 21

Iohn. 6

my wordes. But now Crys-
t promysed to gyue hys fleshe
for oure fode, sayenge, I am
the lyuely brede whych am
descended frome heuyn. who
eateth of this brede shall lyue
for euer. And the brede which
I shall gyue, is my fleshe for
the lyfe of þe worlde. For why
my fleshe in dede is meate, &
my blood is very drynk. who
eateth my fleshe and dryn-
keth my blood, dwelleth i me
and I in hym. Thyrdely
Crist gaue hym selfe vnto vs
for meate merueylously and
ineffably, to shewe vs hys
hygh charyte, by whych both
bodely and gostely he wolde
be wyth vs perpetually, and
all one wyth vs by incorpora-
ciō, as it is wont to be in loue.

For

For by the communion of the
body and blood of oure lo:de
Jesu Cryste, all we be made
one hole body wyth Cryste.
Chapostell approuynge it &
sayenge thus, The brede that ^{1 Cor. 10}
we breke, is it not the partyp-
cypacyon of the body of our
lord: bycause we menny be
but one brede and one body,
all that be partakers of one
brede and one cuppe. And for
thys cause, oure lo:de Jesu
Cryste and onely redemer, to
leue byhynde hym a remem-
braunce of hys loue towarde
vs, and by then sample of the
same loue, wold haue vs (that
be hys) not onely loue hym,
but also one another, and by
the remembraunce of hys most
bytter deth, gyue hym than-
kes

Iohn. 13

kes togyther / was content to
be pꝛesent wyth vs, thoughe
inuyſybly yet bodely in that
ſacrament / and by that com-
munion (as we haue ſayd be-
foꝛe) to be all one with vs, &
ſo to leue thys bleſſed ſacra-
ment of thaulter behynd hym
as a ſure pledge of hys great
loue towarde vs. Of thys it
was that ſaynt Iohn ſayde,
that at thys laſte holy ſupper
the inſtytucion of that moſte
bleſſed ſacrament of thaulter
was made foꝛ a ſygne of loue
when he ſayth, Before y^e feaſt
daye of Eaſter, Jeſus know-
ynge y^e hys howꝛe was come,
in whyche he ſholde departe
out of thys woꝛlde to hys fa-
ther, when he had louyd hys
that were in the woꝛlde, he lo-
ued

ued the to thende. And after
supper & so forth. In whych
saynt Luke answerng with
the other wyrteth, that Criste
in hys laste supper sayde, I
haue inwardely desyred to
eate thys pascall wyth you be
fore I suffer and so forth.

And wythin a lytell whyle af
ter: And takynge the brede,
he sayd grace and brake it, &
gaue it to the sayenge: This
is my body that shall be dely
uered for you. Do you thys
in remembraunce of me. Now
in my remembraunce: That
you maye remember howe I
haue loued all you that byle
ued in me/who for the greate
loue I bare you, to thentente
I maye be wyth you bodely
to the worldes ende, haue gy

c ii. uen

uen you meate, myne owne
body and myne owne blood,
vnder the forme of brede, and
so vnder the sacrament, to the
entēt that there may come in
your myndes somtyme, ano-
ther grete charyte of myne,
by whych I dowe not to suf-
fer deth for you/whych deth
and charyte you ought to re-
member wyth the rendyng
of dewe thanks, as ofte as
ye consecrate and handell by
myne ensāple this sacrament.
whych thyng the apostell cō-
fyrmyng sayth, that Christ,
the same nyght he was be-
trayed, takyng the brede
and the cuppe, delyuered it
vnto his dyscyples and sayd,
Do you this in remembraūce
of me. As ofte as you eate of
thys

1. Cor. 11

thys bꝛede and drinke of this
cuppe, shewe you the deth of
our lord tyll he come and so
foꝛth.

with how fatherly a loue
then Cryste instytuted thys
holy sacrament of thaulter,
there is no good man that of
these woꝛdes of Cryste, & also
of thapostell, as well of that
þ goeth befoꝛe as foloweth,
vnderstandeth not / syns he
harde that oure lord Jesu
Criste, not onely had shewed
in that hys charyte towarde
vs (whych he wolde sholde be
ppetuall) in that he toke vpo
hym our nature, to make vs
as saynt Iohn sayth men by
partycypacyon, goddes by Iohn. 1.
sayth, and all he toke of ours
gaue vs agayn foꝛ our helth/
c iii. but

but also offered vpppe to god
hys father, his owne body on
the crosse, as a sacrafyce for
our recōcylyacyon, his blood
to be shed as a pryce and laua
toyr of our synne, that beyng
redemed from the myserable
seruptude, we myghte be clen
sed from our vyce.

Johā. 13^o

wherfore to thentent the re
membꝛaunce of so hygh a be
nefyte might abyde in vs, and
the greatnesse of the loue of
god moze fyrmely fixed in our
brestes, in his laste supper as
yt is wyten in the gospell of
saynte Johā, in the pascall
made wyth his dyscyples, at
his departynge oute of thys
worlde to his father, he gaue
his body for meate, and hys
blood for drynke, to be recey
ued of

ued of faythfull folke vnder
the forme of brede, ordeynynge
this holy sacrament of thaul-
ter, as a ppetuall remembraunce
of hys passyon to the fulfyll-
lyng of tholde fygures, & one
of the greatest myracles that
euer he dyd, as a syngulare
comfozte of all those that are
sorrowfull for his absence. As
though he wolde say: I shall
not leue you fatherles / not for
þ I wyll come agayne to you
my selfe, but bycause I wyll
be euer wyth you, euen to the
ende of the world by my mer-
cy, by my grace, by my diuine
powre, yee and in the sacramēt
of my body and my blood. O
the wonderfull swetnesse of
thyne incffable charyte. O the
precyouse & meruaylous hol-
some

some feaste. O the moſte excel
lent ſacrament. O moſte to be
worſhypped. O moſte honou
rable. O moſte reuerende. O
moſte worthy prayſe. O moſt
worthy gloꝝy, highly to be ma
gnifyed, to be extolled by wor
thy cryers, to be honoured
wyth all the herte, with all de
uocyon, wyth all reuerence.
What more meruaylous then
this ſacramēt, in whych brede
and wyne is verily cōuerted
into the body and blood of
Jeſu Cryſte / in whych per
tyte Criſt is conteyned by the
vertue of the word, vnder the
foꝛme and lykeneſs of a pece
of brede: Take you this is my
body, whiche is eaten of good
Chriſten folke, & in the meane
whyle ys not toꝛne / but
though

though the sacrament be deu-
oured, yet the bodye abydeth
and cōtynueth hole vnder eue-
ry parte of that that is druy-
ded: ¶ So wonderfull a sacra-
ment and meruaylous, so full
of charyte, that no man can
crys the worthynes of yt bet-
ter, then by þe wordes of saynt
Paule where he sayth to the
Romaynes: ¶ The depnes of Rom. 11
the dyuine sapyence, & know-
lege of god. Howe incompre-
hensyble be his iudgementes:
how inuestygable his ways:
For who knewe the mynde of
oure lord, or who was his
cōsailour: ¶ In dede a won-
derfull sacrament of whiche Ezai. 7
Esaias verily spake when he
sayd, Unlesse you beleue you
shall not vnderstande. whiche
Driste

John. 6.

Criste hym selfe affyrmyng
sayd vnto the vnbeleuyng
Jews of so hygh a sacramēt :
But there be some of you that
beleue not / asthough he wold
say, and therfore vnderstand
not, and for that cause shall
go backe, and not walke with
me, when the Jewes sayde :
Howe can this man geue vs
his fleshe to eate? This is a
harde saynge. And who can
heare hym? And the euange
lyst sheweth, what Crist sayd.
My fleshe is very meate, and
my blood is very drinke. who
eateth my flesh and drynketh
my blood, taryeth in me and
I in hym, and so forth. From
that tyme many of his dyscy
ples went backe and walked
not wyth hym. Peter answer
rynge

tyngge for all the reste, what
tyme Chryste demaunded of
thepm, whether they wold go
from hym to: Good lord, to
whome shall we go? Thou
haste the worde of the eternal
lyfe, and we beleue & knowe,
that thou art Cryste the sonne
of god, & so forth. As though
he wolde say, thou art able to
do all wyth a worde. And (as
saynt Paule wyrteth) thou be
cryst by all thyng by the word
of thy powre, ye by whyche
word the heuens were made.
whereof Dauid wyrteth: He
sayde the worde, and yt was
done. Now who is there my
well beloued brethern, whych
wayeth the wordes of Cryst,
& his apostles as he ought to
do, wyll not in hys herte be

Hebre. 1.

Psal. 32.

E. 148

D ii. 1022

soy, and also wyth the zeale of
charyte abhorre the condemp-
nacion of thys wycked tyme of
ours, ye and myche rather the
wycked infydelyte of wycked
people, by whych (the deuill
beyng authoure) in so far-
forthe do not byleue in thys
blessed sacrament of thaulter,
confyrmed by Crystes owne
mouth when he sayth: **Thys**
is my body and so forth: My
flesh is very meate, my blood
is very drynke, and so forth/
but also all thanke and loue
towarde our sauoure Jesu
Chyste a farre of reietted,
odiously, shamefully, irreue-
rently, blasphemie, condemne,
and abhorre all holy scriptu-
res, fygures, reasons, & sen-
ces, eyn spurnynge at hym
wyth

Math. 26

Mar. 14.

Luce. 22

1. Cor. 11.

Iohn. 6.

wyth theyr fete, wyth tonge,
wyth language not to be spo=
ken / clerely forgetfull in the
mean while of those holy wo=
des of Cryste in his laste sup=
per pceding of a meruaylous
zele towarde vs: Take you
this is my body: Do you this
in the remembraunce of me: And
this doyng, shewe you the
deth of our lord, tyll he come
to iudge the worlde wyth an
open and vnsyble body/ who
in the meane tyme, for y loue
I haue towarde you, shall co=
tenue wyth you vnder this vi=
syble sacrament of thaulter,
and so by the comunyon of
myne owne body in that sacra=
ment be made incorporate
wyth you.

Oh good, oh beste, oh most
D iii. benygne

benygne Iesu oure redemer,
who can ineruayle inough at
thy greate pacyence shewed
towards vs, whom hytherto
thou haste suffered so shame-
fully to rayle agaynst thynsty-
tucion of the blessed sacramēt
of thaulter unpunysched. As
thys the remembraunce we
haue of that ineffable loue of
thyne towards vs, by whych
thou loundest vs eyn to the
sufferaunce of the most shame-
full deth of the crosse: is this
the kyndnesse, the recompēce
we make the for thy so greate
benyfytes. woo maye we be,
woo may we be a good & iuste
Iesu, whych hast all thy iud-
gemēt of thy father, to iudge
euery man accordyng to his
Deserte, whych wylte leue no
good

good dede unrewarded, nor
no euill dede unpunished, to
whome we shall gyue accout
of euery idell worde. what
shalt thou do with vs I pray
þ then for our so great offence
and wyckednes, syns (as the
apostle sayth) thou iudgeste
them that eat thy body un-
worthily, & drynke thy blood
unworthily, gylty of thy body
& thy blood, & wyth no lesse
payne to be punished then
they whych for malyce perse-
cuted the, and crucifyed the.
who to the declaracyon, that
there is in dede thy body and
thy blood, & how reuerently
euery man ought to receyue
it, thou sufferedest for many
mennes ameuement & helth
of those that on a tyme put no
Dyffe.

1. Cor. 11

Sapient. 11

Dyfference bytweene thy body
and other matervall meate,
some to fall syke, some weke,
and some to dye. wylte thou
spare vs yf we amende not?
No surely. For I wote that
thou arte he of whome scryp-
ture sayth: Thou hast mercy
on euery body, bycause thou
canst all, & dyssemblest mans
synnys for penaunce.

Consydering now therfore
my wellbeloued b:etherne &
treuth of scripture/let vs be-
ware as saynt Poule coun-
sayles vs, that we sette not at
naughte the rycheffe of the
goodnes, pacience, & longe
sufferaunce of our lord Iesu
Cryste, but do penaunce for
our trespas to hym whome
we haue offended/whose gen-
tylnes

tylnes (as saint Poule sayth) 1. Cor. 11.
draweth vs to penaunce. By
whom truely we shall be both
iudgyd and condemned, yf
acco:dyng to his adimonicyō,
we do not iudge our selves.

For lette vs in the meane
whyle so folysshely flater our
selves wpyth the sufferaunce
of god, as though he wolde
forgette our synne, and as a
iuste iudge not correcte when
he seeth tyme, for our so irre-
uerent handelynge of y^e holy
sacrament. How be it who
knoweth not these cruell pe-
stylerces that now raygne
thoroughe oute Germanye,
syknesse, dissensyons, suppres-
sions, the mynyshment of
euery estate, calamytees, and
other suche lyke kyndes of
euyls almoſte infynyte / and
no lesse

no lesse horryble, chye fly to be
caste vppon vs from god, yf
at the lest way we bylene saie
Doule (as we verly muste)
1. Cor. 11 for the vnwozthy and shames-
full handelynge of thys holy
sacrament of thaulter. And
go me thozough out Germa-
ny, and as full as that nacion
(whyche was of late very de-
uout and relygrouse) is now
of all myschyeffe and synne:
yet is there none therein grea-
ter then thys. And surely vn-
lesse we leue thys so horryble
a wyckednesse, we shalbe sure
of the greate stroke of god, ye
and that moze then men can
tell of. For in god (as saynte
Peter wyrteth) neyther is
1. Petr. 2 there none, noz neuer shal be
any lacke of powze, but he
can delyuer good men out of
theyz

they? tēptaciō, and euill men
can be reserue to euerlastyng
punysshement. In whych nū-
ber to thentēt we may not be,
it shalbe nedefull and expedy-
ent we leue so shamefull han-
delyng of thys holy sacramēt
of thaulter, doyng penaunce,
for that is past which I trust
to god we will/and that after
we haue proued our selves (as
saynt Poule wolde we shold)
we will I truste eat of that
brede, that is to wyt the body
of our lord in forme of brede.
And when we haue decernyd
the body of our lord frome
other meate, then maye we
worthly receyue it.

To the whych yt is requy-
syte that fyrst we shold byleue
the playne worde of Cryste:
This is my body, whych shal
e it. be

Mat. 26

Mar. 14

Luc. 22

Johñ. 6

1. Cor. 11.

be delyuered for you on the
croſſe (as theuāgelyſtes with
one accorde wyrteth) demaun
dyng no reaſon thereof, aſ-
kyng no queſtyons as the vii
byleuynge Jewes dyd, Howe
can this mā geue vs his fleſh
to eate? This is a hard ſaing.
And who can heare hym: as
the ſcylmatyques ſayde: To
them that wyl denye yt and
aſke this queſtyon of vs, how
can there be the body of Cryſt
vnder the forme of brede: and
ſo forth. How can we anſwere
thē better then wyth þ ſayeng
of Eſaias. If you byleue not,
you ſhall not vnderſtande.
And bycauſe all thynges be
poſſyble to hym that byleueth
Cryſte, who cometh to god
muſt byleue. For Cryſte hym
ſelfe ſayde to ſaynt Thomas
of

Ezai. 7.

Hebre. 11

Johan. 20.

of Inde: Be not vnfaith-
ful but byleue, Blessed be they
that haue byleued & saw not.
That we comprehēde not by
wyt, that we se not at eye/ let
vs byleue, besydes the comen
order of nature. why honour
we not Chyste that suffered
for vs, in that sacrament of
thauter? syns tyll this oure
of all as many as be & haue
ben, there is none that hath
brought any thyng forth to
proue, that we ought o2 may
departe from that faith, why
che the hole catholyke chyrch,
so longe agon hath kepte and
approued, whyche the cuan-
gelystes & apostles wrytynge
so euidently teachē, shewyng
wyth one cōsent & agreement,
that Cryste sayd: This is my
body that is geuyn for you.

e iii. Agaynst

Agaynst which there is not so
myche as one tyttell of scryp-
ture, y^e sheweth in any place
manifestly the cōtrary herof,
oz sayth that there is not y^e bo-
dye of our lordē Jesu Cryste.
It is also very agreable vnto
the ineffable loue of god to-
warde man kynde, that those
whome he had redeemed wyth
this precyouse blood & bodye
of his sonne, he wold also by a
certayne inspekable meanys,
fede thē with his flesh, blood &
body, also to be zforted by this
secrete p^resence of his sonne,
as by a plegge, tyll he sholde
come glorioussely in the syght
of all the worlde.

God forbede it therfore we
shold gyue any place at all to
all these folyshe sophistycall
futteltyes brought agaynste
this

thys sacramēt, which argumē
tes we haue cōfuted befoze, by
hole & sounde reasons of holy
scripture/which were such as
neuer none yet hytherto, were
able to impugne, y^e the leste
part of them/syns there is no
thyng strōger then truth, and
also this is y^e sayth, that euer
hath y^e ouer hand, & by which
all thinges (as Cryst hym self
sayth) be possyble. wherby *1. John .5*
am moze ledde to bylcue one
word of the prophete, y^e saith,
He sayd the worde and it was *Psal. 32.*
Done, then all y^e colozed crafty *E. 148.*
suttyll argumētes oꝝ opiniōs
of Arystotell, Plato, other
phylosophers, oꝝ heretykes.
So mych befoze all y^e reasōs
& pꝛynciples that euer coulde
be brought, pꝛere we this wor
des, *Hoc est corpus meū*, Thys is
my

Act. 5.

my body. Noz it is not lefull
that any reason of man shold
be preferred before the worde
of god, for as myche as saynt
Peter saith, we ought more to
byleue i god & obey him, then
men. Noz this obteccyon can
not stāde, if one shuld say, that
Cryste sytteth in heuen on the
right hande of his father, noz
wyl not be with vs tyll tyme
he come to iudge in ȳ daye of
iudgemēt, for I wil answer
here vnto ȳ he ȳ is euery wher
& euery, with whom nothing is
impossible, may be gloriously
with his father in heuē, & shal
come in a vlysyble body to iud
ge, & both now is wyth vs &
shal be with vs (as hym selfe
sayth) euen to the ende of the
world / not in no visibyle body,
but in ȳ sacramēt, i the forme
of

Mat. 82

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of brede. And also let these
heretikes tell vs howe this
may be, y Cryste holde be ve
rily here with vs on erth, and
yet hym selfe verily in heuen.
For y he so was in dede, hym
self witnesseth where he saith:
No man ascendeth vnto heue
but he y hath descended out of
heuen, the sonne of man why
che is in heuen. If they byleue
this why not y: what & they by
leue neyther nother: ye, what
& they byleue nothyng at all:
as we may easely perceyue by
theyr frutes they do not.

No: agayn this reason can
not hold that yt semeth a iel
tyng stocke & a folyshnes, to
byleue that Cryste can be oz
ought to be vnder the forme
of a litle piece of brede, & there
so be hyd & conteyned/ & then
f saye

say farther that yt profyteth
nothyng and so forth.

I wold answere yf they wold
so say, that they nothyng dys-
fer, neyther from the vnbyle-
uyng Jewes nor yet repobate
Paynyms that were before
tyme. For by this meanes
they nother shall nor can, be-
leue any poynt of the catholy-
like faith, for as mych as saith
1. Cor. 1. Paule sayth: Hole Cryste is
crucifyed, that is to say all þ
hole sayth of Cryste / & euery
worde of hys, is occasyon of
rurne to the Jewes, & amon-
gest the paynyms take for ve-
ry folly. who was I praye
you more mocked at, the saint
Paule, when he taught the re-
surreccyon of Criste & of dede
folke. were not the Jewes of-
fended in Cryste, reprounge
hym

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him of folly, when he said him
selfe was brede & meate from
heuy[n], when they murmured
amonges them selves & sayd:
Is not this the sonne of Jo-
seph, whose father & mother
we knewe? Now then sayth
he, that I am descended from
heuen: for they thoughte yt
but a folysh thynge to by-
leue god incarnate, or to by-
leue yt possyble for any that
descēdeth from heuen to erth,
myght be at the same self mo-
mēt in heuen styll to. Trewly
saynt Paule sayth: The word
of the crosse to them y^e shall pe-
ryshe is but folyshnes / but to
them y^e shall be safe, y^e is to wyt
to byleuers, yt is the powre of
god. wherfoze we may lightly
gather, that we muste byleue
this very bare word of god in
f it. which

1. Cor. 1.

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1. Cor. 10

which he sayd, This is my bo
dy þ is deluered for you: Do
you this i þ remēbraūce of me.
Secūdy yf we wyl receyue
the body of our lord worthely
we ought in the receyuyng &
doynge, remēber that meruey-
lous great loue of his toward
vs, by þ whych for our sakes
he deluered vp his body on
thaulter of þ crosse/ after whi-
che also he gaue hym self in þ
sacrament for vs as a spyr-
tuall mete to eate, as a pledge
& testymonyall of hys loue to-
ward vs/as though vouch-
safynge by the cōmunyon of
that self same sacramēt, to be
incorporate & all one thyng
with vs, by beyng partakers
of his blessed body. whiche
euydentely appereth by saynt
Poule to þ Cozinthies, where
he

he sayth : The brede that we
bake is it not þ participaciō
oz to be parteyner of the body
of our lord : for the brede is
one, & all we that be pteyners
of that one brede & that one
cuppe, beyng meny, be all
one body. And in good sayth
it is not mych agaynst reason
to beleue in thys so noble a
sacrament, that Cryste was
harde of his father a lytell be-
fore, when he prayde in thys
wyse: I do not onely pray for
them, but also for all suche as
shall beleue in me by theyr
prechyng, that all may be one
as thou my father arte in me
and I in the, that they maye
be all one in vs, I in them &
thou in me, that they maye be
made one, that the world may
know that thou hast sent me,
f iii. and

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and hast loued them as thou
hast louyd me. But I praye
you, thys vnpte and so won-
derful a loue of the sonne and
the father toward vs, of what
(yf the wordes of thapostle be
well wayed) shall it be rather
vnderstāden, then in the par-
tycypacyon or beyngē parte-
ner of thys sacrament, where
is the body and blood of our
lorde. wherof thyrdey it fo-
loweth to the receyuyng of it
worthly, that we muste kepe
the treuth at the receyuyngē,
whych (as saynt Doule wy-
teth) is marked vnto vs as a
fygure and a shadowe.

Fyrste yf we wyl receyue
it worthly, let vs be gyrdyd
vp, that is to saye, by chastyte
of mynde and body. Secūdy
hold staues in our handes /
is to

is to wytte, we muste haue a
sure fayth. Thyrde stande
bryght not inclynynge now
agayn to vice & the fylthynges
of synne, from whych we be
cysen by confessyon and con
trycyon. Fourthly not eate
this immaculate lambe sode
in water & bytter lettuse, but
roast it wyth fyre, that is to say
wyth bytter contricyō for our
trespas, and fyre cheryte.

Fyftly putte on shewes on
our fete/ wherby is ment we
muste kepe the affeccyons of
our herte fro fleshely desyres,
& compel them to serue for the
loue of our lord Jesu Criste,
auoydyng all that is contrary
to him, doyng that may please
hym, and after the counsell of
saynt Iohn, not louyng hym
alonely by word & tonge, but
in

1. Iohn. 3

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in dede & trewth/as hym selfe
hath loued vs which dyed for
our sake, leuyng behynd him
to vs this blessed sacramēt as
a remēbraūce of his loue whē
he saith: Take you this is my
bodye that is geuen for you:
Do you this in y remēbraūce
of me, that is to saye, remem-
bring how I haue loued you,
whychē dyenge for you, was
cōtōt to be made also for you,
mete, the feaste, and the gett
to gether.

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Cum priuilegio.

